Mr. *HOWE*'s

SRERMON

On the DEATH of

Mr. *RICH. ADAMS.*

A

SERMON

On the much Lamented

DEATH

OF THAT

Reverend and Worthy Servant of CHRIST

Mr. *Richard Adams*, M. A.

SOMETIME

Fellow of *Brazen-Nose Colledge* in *Oxford*. Afterwards, Minister of St. *Mildred Breadstreet*, *London*. More lately, Pastor of a Congregation in *Southwark*.

Who Deceased *Febr. 7th.* $169\frac{7}{8}$.

Preached, *February* the 20*th.* 1698.

By *JOHN HOWE*, Minister of the GOSPEL.

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To Mrs. *Anna Adams*, Widow, and Coll. *John Adams*, Brother to the Deceaſed Mr. *Richard Adams*.

My Honour'd Friends,

DEath is too common a Theam, and too obvious to our Senſe to be thought ſtrange, any more than that we live. But that the Courſe *of our Life, as to the* Riſe, Progreſs, *and* Period *of it, is at the diſpoſe of one common Lord of all, becauſe it belongs to a Sphere above Senſe, is little conſidered by the moſt.* To you, *I doubt*

not

not, its far from being a new *or* unfamiliar *Thought. And thereupon, that the* Precious Life *you have lately ſeen* Finiſhed, *was meaſured by Him who could not therein be unkind* to him *who* is gone; *or* to you *who ſtay behind.*

We do, indeed, Tempt *our ſelves, if we expect from his kindneſs, unreaſonable Things. As that he ſhould, to Gratify us, alter the Courſe of Nature, or recal the Univerſal Commiſſion of Death, or only let it ſtand in force with an Exception, as* to our ſelves, *our* Relatives, *and* Friends, *or that he ſhould tear his own moſt inviolable*

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Conſtitutions; by which the preſent State *is to be but* Tranſitory, *and the future the only* fixed State, *which were to ſubvert the whole frame of Religion, to nullify the deſign of Redemption, to take down his Tribunal, to aboliſh and lay aſide all thoughts of a Judgment to come, and finally to make* the Kingdom of His dear Son *to terminate in a Dunghil. While no ſuch wiſh hath place with you, your Reconciliation is eaſie to the Providence that hath for the preſent bereaved you of ſo delectable a Relation. And the Love of God, which prevailing in you, will prompt*

you to compliance with his will, muſt be the evidence of your title to the beſt Bleſſings of both Worlds. For both the things in the other State the Eye hath not ſeen, nor Ear heard, *&c. And the* Concurrent Operation *of* all things *for* good *in this preſent State, do all belong to Perſons of the ſame Character,* The Lovers of God, 1 *Cor.* 2. 9. *Rom.* 8. 28. *Which that you may conſtantly and fully experience to the end, and in the end, is the ſerious Prayer, for you, of*

Your very Reſpectful,
and Affectionate
Servant in Chriſt
JOHN HOWE

A

Funeral Sermon

ON THE

DEATH

OF

Mr. *Richard Adams.*

PHILIPIANS I. latter part of v. 23.

Having a deſire to Depart, and to be with Chriſt, which is far better.

The foregoing Words are,

I am in a ſtraight betwixt two. And then it follows, *Having a deſire to depart*, &c.

IF you ſhould have no other Subject for your preſent Conſideration, than only; That one in your Neighbourhood is Lately Dead; Even that it ſelf would deſerve your very ſerious Thoughts.

The Tranſlation of Humane Souls from World to World, and out of this Preſent, into their Eternal State, is no light Matter; and does claim and challenge more ſerious Thoughts, than it is commonly wont to find and meet with. Nor does the commonneſs of ſuch an occaſion, at all excuſe the ſlightneſs of Mens Thoughts upon it; but rather aggravate it unſpeakably more. That which we find to be ſo common and univerſal a Caſe, we may be ſure will ſhortly be our own: And as it is now matter of Diſcourſe with us, that ſuch a one is Dead, we ſhall ere it be long, according as we have been more or leſs regarded in the World, be a like Subject of Diſcourſe to others.

But it is a greater Thing, when it can be ſaid, *a Good Man* is gone; there is a more ſpecial Remark to be put upon the Deceaſe of ſuch a one, *Mark the perfect Man, and behold the Upright, the End of that Man is Peace*, as *Pſalm* 37. 37. There is that Agreement between *his Way* and *his End*, they are ſo much of a Piece, and do ſo exactly Correſpond; a courſe tranſacted in a conſtant Sereni-

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ty and *Peace*, meeting at length with *Peace* as the End of it; An even courſe, ſtill, uniform, ſelf-agreeable, ever equal to, and like it ſelf, ending at laſt in Peace: *Mark this!* how he goes off, mark ſuch a Life ſo ending!

But it yet Challenges more intenſe Conſideration, when ſuch a one is taken away from amongſt us, and the Progreſs and Period of his Courſe come to be viewed together, whoſe Life was a continued Series of Labours in the Lords Vineyard, from the earlier, to the later Hours of his Day; when ſuch a one has *finiſhed his Courſe*, and *fought out the good Fight of Faith*, and is entered into his Reſt; by the vouchſafement of his indulgent Lord and Maſter, is made *to reſt from his Labours*, and receive the Reward of them, the *Reward of Grace*, with a *Well done good and faithful Servant, enter into the Joy of thy Lord!*

And ſure it cannot be ungrateful to you, to be deſired here to ſtay a little, to make a ſtand, and pauſe, and entertain your ſelves a while with the Conſideration of ſuch a Theam and Subject

as this. Especially it cannot be an ungrateful Contemplation, to such as have known the *Doctrine*, and *Purpose*, *and Faith*, *and Charity*, and *manner of Life*, of such a one, as the Apostle speaks; so as to be told of nothing, but what you knew before: And so they are not dubious and uncertain Thoughts, that you are to employ upon such a Theam; you are well assured of the Truth of the Fact, and when you know it to be true, you cannot but discern it to be very considerable and important Truth, and of very great Concernment to you. What the Spirit of such a one has been through his whole Course, you have a very high Example of in this Blessed Apostle; And a Copy has been written out fair, after such a Pattern, by this lately Deceased worthy Servant of Christ. Besides the many Straights and Difficulties, that great Apostle met with in the Course and Current of his Time; he meets with this towards the end of it, to be in a *straight between two*, and *he does not know what to chuse*, viz. between *these two Things*, The Consideration of *what would be the best and most valuable*

valuable good to himself; and the Conſideration of *what would be the more valuable Good, unto the Chriſtian Church*, and particularly unto theſe *Chriſtian Philippians*, to whom he now writes. He had no doubt at all in the Caſe, but that to *depart, and to be with Chriſt*, would be the beſt and moſt valuable Good to himſelf: And it was as little to be doubted of, but that *his continued abode and ſtay* in this World, would be much more a valuable Good unto the Chriſtian Church; and unto this or that Church in particular, that had injoyed, and might further injoy, his moſt fruitful Labours. His difficuly and ſtraight, was not either *what was beſt for him*, or what *was beſt for them*; but which of *theſe two* he ſhould, *upon the whole*, prefer; whether he ſhould prefer his own Private Intereſt, or prefer the common Intereſt of Chriſt in the World. And upon weighing and pondering the Matter with himſelf, he does prefer the latter, ſo as, without any kind of Heſitation, to expreſs a great complacency in it, that he ſhould be continued yet longer, ſome

time longer, for common good, in this World. And it was a moſt noble piece of Self-denial that was exerciſed herein, if you conſider what the Apoſtles Priviledges had been. He had been caught up into the Third Heaven, he had there ſeen unutterable Things; nor could he doubt his Intereſt in the Felicity and Glory of the Heavenly State. On the other hand conſider, his Life here on Earth, was no voluptuous Life, it was not a Life of Eaſe and Pleaſure, See the Account that he gives of it in 1 *Cor.* 4. and in 2 *Cor.* 6. and in *Chap.* 11. of the ſame Epiſtle. And to find, amongſt how many Deaths he converſt as it were every Day of his Life, how familiar Labours, and Faſtings, and Watchings were to him; yea Stripes and Impriſonments; and that he was now at this Time a *Priſoner*, as we ſee in ſome foregoing Verſes of this very Chapter, *viz.* ver. 13, 14, 16. even in the very Lions Paw, in the continual Expectation of being devoured, and not long after to be offered up, as he elſewhere ſpeaks. Yet he ſeems to take great Complacency in the Thoughts of, having ſome Additi-

Addition made to his Time in this World, *on the common Christian Account*; and that his *own Bleſſedneſs* and *Glory* ſhould be, for this Reaſon, a little while deferred; he was Patient of this, he could indure it, out of his Love to Chriſt and the Souls of Men. But *as to himſelf*, for what he eſteemed, and deſired accordingly, as *his beſt* and moſt valuable Good, he was in no Heſitation or Doubt concerning that, but Pronounces without any more ado, *That he did deſire to be diſſolved, or Depart*, (the Words may be read either way) and *to be with Chriſt, which is far better*; only he diſtinguiſhes what was *his own moſt valuable good*, and *what was the moſt valuable good of the Chriſtian Church.* And though he give *this latter* the Preference, as in it ſelf the more conſiderable Thing: *Yet as to himſelf*, and *his own concerns*, to *Depart*, and be *with Chriſt*, he reckons *far better*: And accordingly he did deſire it *as ſuch*, as *better for him*; as having nothing to detain him, or nothing, which, *on his own Private Account*, he could ſo much Mind or Covet, as that.

Now in this Compariſon, 'tis *this one ſide* of it, which the Words that I have read to you do call us to conſider, and confine us to at this Time. As to *that other Part*, it lies within the Compaſs of the *Context*, but *not of the Text*; and ſo we ſhall not Treat of that at preſent: But conſider, what is the genuine Temper and Diſpoſition of a *Chriſtian*, and more principally of a *Miniſter of Chriſt*, in reference to what he is to eye and look upon *as his own beſt, and moſt valuable Good*; and that is, to *Depart*, and *to be with Chriſt*. This indeed the Apoſtle ſpeaks of *himſelf*, a great and eminent Miniſter of the Goſpel of Chriſt. But though this Temper and Diſpoſition of Spirit was *agreeable*, it was *not appropriate* to ſuch a one. It is indeed very agreeable, it is very ſuitable to the Spirit of a faithful Miniſter of Chriſt, in reference to himſelf, and any Intereſt and Concern of his, to deſire to depart, and to be with Chriſt: But it is not ſo agreeable to ſuch a one, as to be appropriate to him, or to exclude the generality of ſerious and living Chriſtians; becauſe it is *upon one account*; principally

cipally *common* to *Miniſters*, and to *other Chriſtians*, that this Judgment is to be made, and this Deſire is to have Place in Reference to that Judgment. And therefore, that is what I will, for the little Time that remains, chiefly inſiſt upon.

That it ought to be, and in very great meaſure is, the Temper and Character of gracious Perſons, or ſincere Chriſtians, but principally of the faithful Miniſters of Chriſt, with Reference to any Intereſt or Concern of theirs, to deſire to leave this World, and to be with Chriſt.

And in ſpeaking to this, I ſhall briefly, 1. Explain what requires to be explained in it; and then, 2. Shew you upon what grounds this Temper and Diſpoſition of Mind is agreeable, in the General to ſincere Chriſtians. 3. Upon what more peculiar grounds it is more eſpecially ſuitable to the faithful Miniſters of Chriſt. And ſo make uſe of the whole.

1. As

1. As to what requires Explication, Here we must show you what the *Object of this Desire is*, in the first Place; and then secondly, Show you *what this Desire*, with *the Judgment* unto which it is conformable, imports and carries in it. Then we shall proceed to consider the grounds, both with Reference to Christians in General, and the faithful Ministers of Christ in Special, of their having *this* as an habitual Temper of Spirit belonging to them.

1. We are to consider *the Object*, which this Disposition of Spirit, here described, has Reference to. And that is Two-fold, *Privative*, and *Positive*. There is

1. The *Privative Object*, that this Disposition has Reference to; and that is, *departing* from hence. Their desire is to be gone, not to stay always here, *i. e. as to any Concern of their own.* Indeed upon other Accounts, abstracted from their own and more important, there may be Considerations that may induce their willingness to stay; But as to their own Concerns, the Privative Object of their Desire, is, *to be dissolved*, or

or *to be gone*, ἀναλῦσαι, they would fain be diſſolved; take that reading, and this is ſuch a ones ſenſe, I would fain have my Bonds and Shackles taken off, I would be looſe, not be always confined to a *Body of Sin and Death*, and to a *vain and wicked World*: For theſe are the things to which we are united: Or take the other reading *that are to be left*, in this departure. *To depart*, What are we to depart from? Why the *Gravamina*, the moſt grievous things are, a body of Sin and Death, and a vain and ſinful World. When God ſees good, I would depart, ſays ſuch a one, from theſe irkſome grievous Things, that, while they detain me, Torment me every hour. And then

2. There is the *Poſitive Object*, that this Diſpoſition has reference to; and that is, *to be with Chriſt*. This is a mighty thought, if we had time to ſtay upon it. It is generally to be conſidered here, *with reference to what State of our Lord Chriſt*, this was ſpoken, and then what it is to *be with him in that State*.

1. With

1. With reference to what State of our Lord Jeſus this was ſpoken, *I deſire to be with Chriſt.* Chriſt was not at this time in his State of Humiliation; he was not now in the form of a Servant; he was not now going to Die, and Sacrifice himſelf upon an ignominious Croſs, as it was mention'd he had done, in the next Chapter, *Who being in the form of God, thought it not Robbery to be equal with God; he made himſelf of no Reputation, and took upon him the form of a Servant, and was obedient to Death.* It is not in reference to this State, but what follows, that this is ſpoken; *Wherefore God has highly exalted him, and given him a Name above every name; that* at *his Name*, *or* in *his Name*, *every Knee ſhould bow, both of Things in Heaven, and Things on Earth, and Things under the Earth.* It is that State of Glory, in which he was Inthroned, and was receiving the Homage of all ranks of Creatures, according to their capacities. It is this State, that is here referred to.

And

And then, *What it is to be with him in this State*, That we are to conſider: And plain it is, it is not to be with him as *Spectators* only, but in ſome ſort as *Partakers*; not barely as Spectators. Indeed, to be ſo, is a moſt deſirable thing, to all the Lovers of Chriſt; To behold him upon the Throne, inveſted with Glory, the higheſt Glory. But this is not all. Indeed, Participation with him, is ſometimes expreſt by *Beholding*, as in *John* 17. 24. *Father, I will, that they whom thou haſt given me, may be with me where I am, that they may behold the Glory that thou haſt given me: For thou lovedſt me before the Foundation of the World was laid.* But that *Beholding*, is *Fruitive Viſion*; the *Viſion*, not of meer *Spectation*, but *Fruition*, by which *we enjoy what we ſee.* And ſo we are taught to reckon concerning this *being with Chriſt* in the State of Glory. If *we be Dead with him, we believe we ſhall alſo live with him*, by participation of the ſame Glorious, Bliſsful Life, *Rom.* 6. 8. and chap. 8. ver. 17. *If we are Children, then Heirs, Heirs of God, and Joint-Heirs with Chriſt*; that *if we ſuffer with*

with him, we might be alſo glorified together. Glorified, is to be made Glorious, to be *Participants* of the ſame Glory with him, and not *Spectators* meerly. We are not to be Glorified meerly by a *Glory that we are to behold*, but *which we are to bear*; not which we are to be the *Witneſſes of only*, but *the Subjects*, whereby we are to be made *Glorious*, in *conformity to* him, and in *communion with him*. And here that we may more fully conceive the Senſe of this being with Chriſt, in the State of perfect Felicity and Glory, 'tis requiſite we conſider theſe Two Things, 1. The *Higheſt Perfection of the Object*; and 2. *A ſuitable Perfection of the Subject*, according to its capacity, by which it can converſe with, and enjoy, what continually rays, and is communicated from ſo Glorious and Bleſſed an Object.

1. The *Object in higheſt Perfection*; When our Lord Jeſus Chriſt, not conſidered meerly *as God*, but as *God-Man*, is exalted, and made as Glorious as Glory could any way make him; when he is exalted, by way of remuneration for what he had done, for what he had ſuffered,

fered, for what he had atchieved and accompliſh'd by his doing and ſuffering, And he is now in all that moſt perfect Dignity and Glory that belongs to him on that account; This conſideration we are to have of the *Glorious Object*. We are to conſider the high and moſt abſolute *Perfection* of That PERSON, the moſt *Wonderful One* that ever was, and of which neither created Nature, nor uncreated, affords the like; that is, ſuch a *Perſon*, in which all the Excellencies of created and uncreated Nature did meet, or were united; and all that Felicity, and Glory, and Bleſſedneſs, that This *Perſon*, according to either Nature, and both together, doth enjoy; Here is the Object wherewith we are to Communicate.

2. And then *to be with him, as Participants*, implys the connoted and conſequential *Perfection of the Subject in it ſelf*, the higheſt that it is capable of, the *Perfection of all the Powers and Faculties belonging to a Creature of ſuch a Nature*. A *mind apt* to employ it ſelf about things of higheſt Value and Excellency, able to comprehend whatſoever is needful, and fit

fit to be known of such things; *contented* not to know what is unfit. A *Will*, *refin'd* from all Terrene Tinctures and Propensions, *enlarged* and *attempered* to the best and highest *Good*. Whence must proceed the liveliest and purest desires, the noblest and most grateful Perceptions, and Delights, the pleasantest and most satisfying Reliſhes and Fruitions.

For (the *high perfection of the Object* being supposed) the *Subject* is the *Spirit of a Just Man made perfect*, *Heb.* 12. 23. Of one arrived, out of an *imperfect* to a *perfect* State. No supposable Alluſion in this Text, needs to exclude the *real Subjective Perfection*, which is so proper to such Spirits, and to such a State as is then finally referr'd to. The *satisfaction it self*, which results, cannot but be proportionable; according to the perfect *excellency of the Object*, and the perfected *capacity of the Subject*, a most intire Satisfaction. These two, meeting together, the *most Glorious Object*, and a Glorified Spirit made capable of Converſing with it, and enjoying it to the full. This makes that *Fulneſs of Joy*, *those Pleaſures for evermore*, *That are at God's right hand*, or

or in his power, to diſpoſe of, in Eternal Communication, *Pſalm* 16. ult.

Thus you have ſome Account of the *Object*, *Privative*, and *poſitive*, What is *to be left*, and *Whom we are to come to*; A *ſinful mortal Body* to be left with a *vain and wicked World*; And a *Glorious Lord to be approached*, ſo as to be *with him*, in *actual*, and *complacential*, and *eternal communion*; to be *with him*, not as *Spectators* only, but *Partakers* of that Glory wherein he is. Then

2. We are to conſider *the temper and diſpoſition it ſelf*, of *ſerious Chriſtians*, and of the *faithful Miniſters of Chriſt* eſpecially, in reference to this State of the Objects. And it is made up of *Two Things*, 1*ſt*. *Deſire*, and 2*d*. *Eſtimation*, or *Judgment*, that is the meaſure of the former, and according whereto that *deſire* is directed.

1. This *Deſire* is ἐπιθυμία, intenſe deſire, earneſt deſire, the fervour of deſire. That is, As to my ſelf, and as to

any concern of mine, I do most earnestly desire to be dissolved, and to be with Christ, ἀναλύσαι signifies not less than that, And then

2. *The Judgment* that is made of the case, unto which this desire is conformable. That is, that to be with Christ is *far better, far better!* It is a strange *Emphasis*, that is used in the *Greek* Text, to express this: For there are Two *Comparatives*, μᾶλλον κρεῖσσον; more better, with a mighty Surplusage besides in the word conjoyn'd πολλῷ. *I desire to be dissolved, and to be with Christ*; which is *better better*, *by much*; or incomparably better; better above and beyond all comparison. One Comparative would not serve the turn, but he adds another, and then superadds a vast *surplusage* over & above. This is the Judgment of the case, according to which this desire is directed and measured.

And

And now for the reaſons of this temper and poſture of Soul, in reference to this State of the Caſe. There are divers very obvious.

1. That this is moſt agreeable to the Law of our Creation, to deſire and covet the moſt perfect *State* whereof we are capable. It is an Unnatural Thing, not to do ſo, not to covet the Perfection of that State, that we can finally attain to. Nature, in all Creatures, tends to Perfection; it is a *monſtrous diſorder* in Nature, for any Creature, if it be capable of choice, to chuſe a State beneath the higheſt Perfection whereof it is capable. And

2. It is moſt ſuitable to the deſign of our Redemption, whether we conſider the *Privative Object*, unto which our Redemption refers, or the *poſitive*. The *Privative Object*, *this World*, that we are to forſake and leave, with *this Fleſh*, that con-naturalizes us to this World. Chriſt *gave himſelf for us, to deliver us from this preſent Evil World*, Gal. 1. 4.

As for his Redeemed Ones, those for whom he gave himself, he is willing they should be here a while; but he gave himself for them, that they might not be here always; That he might fetch them out of this horrid Abyss of Darkness, Impurity, and Death.

And if you look to the *Positive Object*, our Lord died *to bring us to God*, 1 *Pet.* 2. 18. *He suffered once, the Just for the Unjust, for this purpose.* He will never desist, till he have brought us quite home to God. And *it became him, by whom are all Things, and for whom are all Things; in bringing many Sons to Glory, to make the Captain of their Salvation perfect by Sufferings*, Heb. 2. 10. He suffered, and those Sufferings he underwent, were the Price of our Redemption; and for this, To bring the many Sons to Glory, that were to be brought. And it becomes Him, that made all Things by himself, and for himself, to bring about his Great and Glorious Design this way; to make the Captain of our Salvation perfect, that is, perfectly

Master

Maſter of his Deſign. And *Rev.* 5. 9. We are told, That the Lamb, that was ſlain, was ſlain on purpoſe *that he might Redeem us to God by His Blood*; that he might be capable of ſaying at laſt, *I have ſhed my Blood, and it has not been in vain; here I have brought back thy wandering Strays to thee, that were ſeparate, that had gone off:* He has Redeemed them to God by his Blood, they were gone off from God; and he, in this way, fetches them back to God; never reckoning his Work finiſhed, till he can ſay, *Here am I, and the Children thou haſt given me.*

3. This moſt fully Anſwers the *Goſpel* Call, under which we continually are, as to both the parts of the Object, the *Privative* and *Poſitive*. By the *Goſpel* we are called out of the World; this is carried in the very Notion of *the Church*, it conſiſts of a People, called out of the World. And that call is not finiſhed till we are quite out; but we muſt be out in the inclination of our minds; to be gone from this World, that

we may be with the Lord. And as to the Positive part of the *Gospel-Call*, the final term of it *is the Eternal Glory. The God of all Grace has called us to his own Eternal Glory by Jesus Christ*, 1 Pet. 5. 10.

4. This is most suitable unto the Aim and Tendency of the *New Creature*, which is indeed the *effect* of the *Gospel-Call*; whersoever it comes to be *effectual calling*, the *New Creature* is the *Product*. This is the *Genius* of the *New Creature*, to aspire upwards. *They that have received the first Fruits of the Spirit groan within themselves*; Groan as under a Pressure, or Burden; to be loosened from this World, from this Earth, and from these Bodies; and to partake in the Glory of the Sons of God, manifested in the proper season, of their Manifestation, *Rom.* 8. 19. compared with the 23. And as they, that in the *Work* of the *New Creation*, are what they are, *New Creatures*, as being Born *from Heaven*; so they are Born for it. Except *a Man be Born ἄνωθεν, from above*, he cannot

not *enter into* nor *ſee the Kingdom of God*, John 3. 3, 5. He is Born for this Heavenly State, when he is Regenerate, when he is made a New Creature, that he may be capable of *entering into this Kingdom*. And 1 *Pet.* 1. 3. *Bleſſed be God, the Father of our Lord Jeſus Chriſt, who has begotten us again to a lively hope, to an Inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for us.* There are Principles inlaid in the Work of the New Creature, which diſpoſe the ſoul God-ward, and Heaven-ward. Hereby they are *made meet to be Partakers of the Inheritance of the Saints in light*, as in that *Coloſ.* 1. 12. And to ſuppoſe that there ſhould be a New Creature without ſuch a Diſpoſition as this, is to ſuppoſe the New Creature to be the moſt Unnatural Creature under Heaven. It muſt have Diſpoſitions in it ſuitable to *its Nature*, and to that State that it is deſigned ultimately for; as every other Creature is ſuited to the *Place* and *State* it is to hold in the Creation of God.

But then as to what is more peculiar to Miniſters, they have more reaſon than others for this temper and diſpoſition of Spirit, both *as they know more*, generally, *of the Difficulties of the World*; and ſhould be ſuppoſed *to know more of the State of the other World*, than the generality of other Men do.

Their Toil, and Labour, and Travel, while they are here in this World, is like *to be more*, read at leiſure 1 *Cor.* 4. 9, 10, 11, 12, 13. with 2 *Cor.* 6. 4, 5. They have many more uncomfortable Things to exerciſe them; eſpecially, the ſmall Succeſs of their Labours, that they often *do but Sow the Wind*, and ſometimes *Reap the Whirl-wind*, and may be glad to depart on this account.

And it is to be ſuppoſed too, *that they ſhould know more of the other World:* For they are more obliged to be daily converſant there; Their conſtant Buſineſs has a ſteady direct tendency thitherward: And therefore as this cannot but

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be the temper of ſerious Chriſtians, it is to be much more ſo of the Faithful Miniſters of Chriſt.

And therefore, to draw to a Concluſion, and ſhut up all with ſome Uſe, We may

1. Infer from it, *The greatneſs of that capacity which belongs to an intelligent immortal Spirit*, that it is capable of ſuch a State, as *being glorified with the Lord Jeſus Chriſt in that high exaltation of his*; 'tis a State, whereof the Humane Spirit is *capable*. It is indeed *very unapt*, very indiſpoſed, till the regenerating Work take place, till the Divine Spirit have molded it to that State; But then, in the mean time, there is a *capacity*, a *ground work*, upon which the Divine Spirit does operate, by *Inlightening the Mind*, and *inlarging* the Will, and *refining* and *defecating the Affections*, and implanting Cœleſtial Principles, that do all diſpoſe it Heaven-ward. But in the mean time,

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it is a useful reflexion for every Intelligent Spirit, that inhabits Mortal Flesh, to consider, What do I here? While it is my Lot to be yet inhabiting this Flesh, am I only to mind the Things of the Flesh? I am *capable* of an Abode above, with the Blessed Glorious Lord of all, with Him, my greater Concernments do now lie. *Col.* 3, 1, 2. And

2. It further lets us *see the Wonderful Love of God in* Christ, *that he should design such mean abject creatures, as we, to such a State*; that is, that when we depart, and leave this World we are to be with Christ. O kind Design! What admirable Love is this, that he will not have his own to be always at a distance and far from him! When Christ, *who is our life, shall appear with him in Glory*, in that 1 *Colos.* 3. 4. And again further,

3. We may infer hence, that *Holiness, wherever it comes to have place, does comprehend and include in it Divine Wisdom*,

so

ſo as to make Perſons capable of judging right, or making a true eſtimate of things, which are more valuable, and which are leſs. Till the ſanctifying Work of God's Spirit take place in the minds and hearts of Men, they Judge like Fools; they ſay a Portion here on Earth is better, let us dwell always amid'ſt the Darkneſs and Death of this lower World, and let them be with Chriſt that will. But ſays a gracious Spirit, to *be with* Chriſt *is far better*, incomparably, beyond all *compariſon* better, and therefore let us depart, and be with him, as to any intereſt and concern of ours.

And this being ſo, it is of the greateſt Conſequence to us imaginable, all of us to endeavour to get this Temper of Spirit made habitual to our ſelves: For it is a Thing of Dreadful Importance, to find the Temper of my Mind and Soul differ from that of all good Chriſtians that ever were, or ever ſhall be. It is one thing indeed, to be willing to have the height of our Happineſs deferred for common Good; but it is quite another thing, to deſire to

ſtay

ſtay here becauſe I love this World better, and when the Practical Judgment of our Souls. is, I had rather be here; When not *any concern for the intereſt of* Chriſt, or *deſign of doing him Service here*, does Reconcile me to an *Earthly State*; but my own *Temper* and *Spirit* is ſuch, that I cannot endure the thoughts of a remove. And let me inſiſt here a little.

When *the Beſt* are continually going; and though the Worſt do not go the ſame way, they are going hence too, departing from hence, not to be willing to follow! To have a deſire running counter to the *ſtream and courſe of Nature*, in *All*, and the *current of Grace* in *the Beſt*, is very unaccountable; and wherein we ſhould by no means Tolerate our ſelves. An irrational Deſire of what we ſee to be impoſſible: A Deſire that Fights againſt *Neceſſity*, which will be too hard for us, and will overcome at laſt, *as to the term from which*, an abode here. And an Unholy Deſire, in

in reſpect *of the term To which*, viz. Not to be *with Chriſt*; ſuch a Deſire we ſhould no more endure in our ſelves, than Fire in our boſoms.

To have ſuch an Excellent *Perſon* gone from amongſt us, as is lately gone; but to have no Diſpoſition to follow! You loved *him* well, and you loved to hear *him* Preach of Heaven, but you cannot endure the thoughts of *going where* he *is gone!* Is this well? The World is Dying, and you would live! *Miſer. eſt qui cumq; non vult mundo ſecummoriente mori.* What a wretched Miſcreant is he that would be an Exception from all Mankind! *And cannot be content to Die, when the whole World is Dying with him!* And for Chriſtians united with Chriſt, they are ſuch in whoſe hearts there is a rooted Propenſion towards him, ſo as to covet his Preſence above all Things, *Rev.* 22. *The Spirit and the Bride ſay, come, come Lord Jeſus*; either come and take us to Thee, or come and manifeſt Thy ſelf to us. Conſider then, how abſolutely

Sen. Trag.

abſolutely Neceſſary it is, if there be this Terrene Temper of Spirit, to get it changed. For

1. While it remains, it countermines the Summ of Religion. *All Chriſtianity* runs counter, in the whole Deſign of it, to this Temper of Spirit, for it terminates on the other World. But when all our Thoughts and Deſigns terminate on this World, what a diſmal Thing is it! To have a Temper and Diſpoſition in me, wholly repugnant to the Deſign of the Chriſtian Religion, which is but to draw People off from this World, and to fit them for another!

2. It will Infer, in the next Place, that whenever any Die, they muſt Die juſt after the ſame manner that Wicked Men do, *a Violent Death*; be torn away from their Earthly Station. *He ſhall pluck him out of his Dwelling Place, and root him out of the Land of the Living*, as

as the *Pſalmiſt* ſpeaks, *Pſa.* 52. 5. This is Dying a Violent Death; our Hearts do not conſent, we cannot go but as we are torn up by the roots, and pluckt out of our dwelling places. This is quite another thing from that, *Now letteſt thou thy Servant depart in Peace*; and this *deſiring to be diſſolved, and to be with Chriſt.* And it ſignifies

3. Our not yet having taken God *for our God*; for our taking him to be *our God*, and to be our *beſt Good*, is the ſame thing. If God be not our beſt Good, he is not our God: And can we chuſe to be willing to be at an Eternal diſtance from our *beſt Good?* It muſt ſignifie, that the *Love of God has no place in us*, ſincere Love, true Love to Chriſt: For it is never true, if it be not ſupream. But it is the greateſt Abſurdity imaginable, that I ſhould ſupreamly love one, that I deſire never to be with, or enjoy.

I shall only add, with reference to the sad occasion that lies in view before us, that what Instances we meet with of this kind, should leave their several correspondent effects and impressions upon our Spirits, partly of *Lamentation*, and partly of *Imitation*, and partly of *Peaceful Submission* and *Satisfaction* in the issue, however Grievous it be to us.

1. *Of Lamentation.*

It is a much to be Lamented Thing, when such go, as that *Reverend and Worthy Person* that is lately gone from amongst you: For this Temper of Spirit being supposed, by how much the more there was of the conjunct Disposition to have been content to have staid longer *for Publick Good*; This speaks so much the more of an Excellent Spirit. When Desires are so Fervent after the Purity and

and Perfection of the Heavenly State, that nothing but ſincere Devotedneſs to the Intereſt of God in Chriſt, could make them patient of longer Abode on *Earth*. 'Tis a Reſpect to God that either *draws*, or *detains* them, nothing but what is Divine inclines them either way. Either the *Enjoyment of God* above, or his *farther ſervice* here below. That is an Excellent Spirit that lies under ſuch influences. And the higher was the Excellency of ſuch a Man, the greater is the Loſs of him. The more he deſired Heaven, within ſuch Limits, the greater was his Value, and with ſo much the brighter luſtre he ſhone on Earth.

There is much of God conſpicuous in ſuch a Man. And it was not a little of him that was obſervable in this Worthy Perſon. Such a *Courſe* as his was, that *Even Courſe*, that *Peaceful Courſe*, wherein was ſo eminent *Devotedneſs to God*, and *Benignity towards Man*, ſhewed his Spirit was toucht *by the one*, for *the other*. It could not be, but by *influence from Heaven*, that he ſo ſteadily tended thitherward himſelf, and was only willing to ſtay ſo long out of it, that he might *invite* and *draw on* as many as he could with him thither.

Hereby he appeared ſo much the more *attempered* to the *Heavenly State*, and that *World* where *Di-*

Divine Love Governs, making a Man by how much the more ſtrongly he was attracted himſelf by it, ſo much the more deſirous to attract others.

It is what ſuch a *one* has about him of God on Earth, that makes him a *deſirable Thing* to us here; it is not what Men have of the earthly Spirit, but what they have of the Divine Spirit, That makes them uſeful, both by their *Labours* and *Examples*, to this World of ours; as was this eminent Servant of Chriſt. It is a great Thing, to have one paſs ſo long continued Courſe as his was, with ſo equal a temper. It is like I may have known him longer than many or moſt of you that were not related.

About Fifty Years I remember his Courſe, and our *Converſation* was not caſual or at a diſtance, as that of meer *Colleagues*, choſen by others, but as *Friends inward, and choſen* by our ſelves, many a day we have *Prayed* together, *conferr'd* and *taken ſweet Counſel* together; when he was at once an *Example*, and *Ornament* to his *Colledge*, where he lived *Reſpected and Beloved of all*, but of them moſt, who moſt knew him; That *conſtant ſerenity*, and *equality of mind*, that *ſerionſneſs*, that *humility*, wherein he excelled, rendered him *Amiable* to *Obſervers*; And therewith that *induſtry* and *diligence* that he uſed in his younger days, by which he laid up that great Stock of *Learning* and *Uſeful Knowledge*, that made

made him (when *Providence* called him to the City) a *well-inſtructed Scribe*, capable and apt to bring out of his Treaſury Things New and Old, whereof there is, and will be a long extant Proof in his *judicious* and *dilucid Expoſitions* of the *Epiſtles* to the *Philippians* and the *Coloſſians*, which was the Part he bore in the Supplement to that moſt Uſeful Work, *the Engliſh Annotations on the Bible* by the Reverend Mr. *Matthew Pool.*

In the great City he ſhone, a Bright and Burning Light, till many ſuch Lights were *in one day* put under a Buſhel, I need not tell you what, or how black, that day was. And then, though he was conſtrained to deſert his Sta-

tion, he did not desert his Master's Work; but still he was with God, and God was with him; and you know it I doubt not, many of you, what it was to live under so truly Evangelical a Minister; to have *Doctrine* from time to time distilling as the Dew and dropping upon you, such, as from which you might perceive how great was his *Acquaintance* with the Mysteries of Christ: In reference to those, over whom he had opportunity to Watch, it was undoubtedly, if it were not their great Fault, their very great Advantage.

As to his *Domestick Relations*, knowing so much of him, I cannot, but so much the more Lament their loss, God will I doubt not

not, be the bereaved Widovvs *Portion*; but it ought, with *tenderneſs* to be conſider'd, What it was for one Perſon to loſe ſucceſſively *Two* ſuch Helps, as This & her former Husband were, (*who was alſo in another Univerſity my former and moſt inward Friend* that Worthy Man Mr. *Thomas Wadſworth*) both Eminent Inſtruments in the Church of *Chriſt*.

And this has been more eminently Remarkable concerning *him* that is lately gone, that the *Relations* of the Family, to whom he was not Naturally Related, the Branches from another Root, yet had that apprehenſion of his Love and Care of them, and of their own Loſs, as to deſire this Publick Teſtimony might from them

remain of him, that he was to them as tender a Father, as if he had been a Natural One, ſuch Fathers-in-Law are ſeldom known, and therefore it ought to be mentioned, as that which may ſignify ſomewhat towards the Embalming of his Memory among you.

Graces, when diffuſed, give their pleaſant Reliſhes, to all that any way partake of them.

What follows, was delivered in Writing into my hands to be inſerted, by a Dear Relation of his.

His

His Humility and Self-denial were eminently conſpicuous in his taking upon him the Care and Charge of ſo ſmall and poor a People, and continuing with them to the damage of his own Eſtate, though he had conſiderable Offers elſewhere.

His Meekneſs, as it was very viſible in all his Converſation, it was ſingularly ſhewed in his bearing and paſſing by Slights and Affronts, even from thoſe he had very much obliged, taking off the Reſentments, that his Friends had of the Injuries of that kind put upon him, by Abaſing himſelf, ſaying, I'm an Unworthy Creature, I deſerve no better.

His

His Candour every one was certainly made ſenſible of, who ſhould offer to ſpeak any thing Reflectingly about any Perſon behind their backs, for he was ſure to vindicate or lenify in this Caſe, as far as he could.

When Labours, Weakneſs, and Age had work'd out his Strength of Body, there was never any thing appeared ſo manifeſtly to trouble him, as being neceſſitated to deſiſt from conſtant Preaching ------ And, notwithſtanding all Temporal Diſcouragements he met with in the courſe of his Miniſtry, his Mind, to the very laſt, was to have both his Sons brought up to it.

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During the ſhort time of his laſt Illneſs, when his Head appeared ſomewhat diſordered in other things by the Pains that were upon him, it was obſervable, that he always ſhewed himſelf ſenſible in Hearing or Diſcourſing about any thing Religious, being among other things diſcourſed with by his Brother about the diſcharge of his Miniſtry, he anſwered, he hoped, he had endeavoured to ſerve God faithfully, and ſincerely, though he had been an unprofitable Servant: About Five hours before his death, he ſaid, God is my Portion, and deſired thoſe about him to joyn with him in Prayer, wherein he expreſſed himſelf very ſuitably to his Caſe as a dying Man, concluding thus: Grant that when this Earthly Tabernacle is diſſolved, I may be taken to thoſe Man-

Manſions not made with hands Eternal in the Heavens.

As his Life was calm and ſerene, ſo was his Dying, for tho' throughout his Sickneſs, he was all along apprehenſive of Approaching death: There was no Ruffle upon his Spirit, Of which he himſelf then gave this Account, I know in whom I have believed.

2. *Of Imitation.*

And as ſuch Stroaks, when they come, ought to be Lamented, *They that by ſuch Stroaks are taken away, ought to be Imitated.* The Example remains; you have the *Idea* left; you know how ſuch a one Lived, how he Walked, how he

he Converſed with his Family, how he Converſed with you as he had occaſion: That Excellent Spirit he diſcovered in all, how much of an Imitable Example has it given to all thoſe that are capable of Imitating, and Receiving Inſtruction that way.

3. *Of Satisfaction.*

But it ought alſo *to have the effect of Satisfaction in the Divine Pleaſure*; When ſuch a Blow as this comes, do not repine, Peacefully ſubmit, tho' it carry ſmartneſs and ſeverity with it. You ought to feel it, but yet notwithſtanding to receive it with Submiſſive Silence, to be dumb, and not open your Mouths, remembring who hath done it, and that it is the diſpoſal

poſal of *Wiſdom* that cannot Err, as well as of *Power* that cannot be reſiſted, and of *Kindneſs* and *Goodneſs* that has its Gratefulneſs to this departed Servant of His. For conſider, that notwithſtanding his Willingneſs to have ſtaid longer, if his Lord, *whoſe he was*, and *whom he ſerved*, had thought fit. Yet this could not but be his Habitual Senſe, *To deſire to depart, and to be with him, which was far better.*

And if Chriſt be pleaſed, and he be pleaſed, why ſhould we be diſpleaſed.

This was the Will of Chriſt, declared by his Word *as to the thing*, Joh. 17. 24. *Father, I Will, that thoſe that thou haſt given me,*

me, be with me where I am, to behold my Glory. And declared by the Event *as to the time.* And his will, both *becauſe it was Chriſts*, and becauſe *it was beſt.* Who are we, that we ſhould oppoſe *our Will* to ſo *kind a Will*, on Chriſt's part, and ſo *well-pleaſed a Will* on his part? Or that a Diſſatisfaction ſhould remain with us, as to what there is with Chriſt, and him, ſo entire Satisfaction!

FINIS.

Here follows some SERMONS and DISCOURSES which was written by the late Deceased Mr. *Rich. Adams*, viz.

THAT in the Morning-Exercise at St. *Giles's*, SERM. XXVI. of Hell, from *Matthew* 25*th*. Verse 41.

In the Supplement to the Morning-Exercise SERM. XVII. *What are Duties of Parents and Children*, from *Colossians* the 3*d*. Verses 20, 21.

In the Continuation of the Morning-Exercise, SERM. XXII. *How may Child-bearing Women be most encouraged and supported*, from 1 *Tim.* 2. Verse 15.

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